

• SACRAL HARLOTRY. CHILD
SACRIFICE

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acts are held immutable by strong interests and notions of religious duty. Therefore they fall out of consistency with the mores, which are in constant change, being acted on by all the observation or experience of life. Sacral harlotry is a case, the ethical horror of which is very great and very obvious to us, of old religious ideas and customs preserved by the religion into times of greatly changed moral (i.e. of the mores) and social codes.

594. Cases of sacral harlotry. Survivals of sacral harlotry are found in historic Egypt. Even under the Caesars the most beautiful girl of the noble families of Thebes was chosen to be consecrated in the temple of Ammon. She gained honor and profit by the life of a courtesan, and always found a grand marriage when she retired on account of age. In all the temples there were women attached to the service of the gods. They were of different grades and ranks and were supposed to entertain the god as harem women entertained princes. In the temples of goddesses women were the functionaries and obtained great honor and power.¹ Constantine demolished the temples of impure cult in Phoenicia and Egypt and caused the priests to be scattered by soldiers. Farnell² thinks that the Babylonian custom (especially because it was required that the man should be a stranger) was due to fear of harm from the nuptial blood. The attendants in the temples are known as "hierodules." Otto^B says that the hierodules were not temple slaves, or harlots, but he finds evidence that the temples had income from temple harlots. The Phoeni-

cians who settled Carthage took the religion of western Asia with them. Perhaps there was an element of sensuality in the antecedent religion of north Africa which united with that of the imported religion. This would account for the cultus at Sicca, in Numidia. There was there a temple of Astarte or Tanith in which women lived who never went forth except to collect a dowry by harlotry.⁴ At Byblos (Geba), in Phoenicia, there was

¹ Maspero, *Peuplss de P Orient*, I, 50, 126.

² *Archiv f. Religionsgesch.*, VII, 88.

⁸ *Priester und Tempel im Hellen. Aeg.* > I, 316.

*Valer. Max., II, 6, 15.